The Bombay Guardian.

VOL. XVII.—New Series. SATURDAY, MARCH 18, 1871. [No. 3.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The Income Tax has been reduced from 3⅛ per cent. to 1 per cent. This looks as though it were the intention of Government to make this tax permanent, the rate to be increased when the exigency demands it. Our objection is to the tax itself, on the ground that it stimulates, and to some extent rewards dishonesty. The number is comparatively small, of those whose conscience does not allow them to deceive the State, and it is on this very assumption the assessor proceeds. And instances have been brought forward to show that in rural districts the nominal rate is no indication of the real rate imposed. The diminution of the rate does not affect such considerations as are presented in this extract from a Memorial to Parliament lately signed in Bombay:

"Your petitioners submit that the condition of society in India, and the necessity for the employment of a large subordinate Native agency, over which sufficient control cannot be exercised, render this tax inseparable from a multitude of evils, of a character so serious, as not only to outweigh any advantages it may be supposed to possess, but to constitute a source of the gravest danger to the Government that enforces it. The exercise by the assessors of the arbitrary power of assessment, vested in them by the law, naturally results in grave error and injustice, for which, in the case of the bulk of the population, whose poverty, ignorance, and timidity prevent them from resisting the oppression, or appealing against the assessment, there is practically no remedy; and in many cases this evil is still further aggravated by the great distance of the place of assessment from that of appeal."

The raising of the minimum to Rs. 750 is well, but then it may be lowered again, just as the rate can be enhanced. The opium revenue is expected to be eight millions; this may collapse some day, and then the Income Tax will be the refuge of our financiers. The Memorial asks for a Royal Commission to consider the whole matter of Indian finance.

—It seems incredible that in the year 1871 the English Government should think of fortifying London. What good did the walls and forts of Paris do to her? They were simply a snare and a delusion, a cause of prolonging the war, intensifying the misery of the people, and burdening the country with enormous debts. If, instead of the present defence fever, the Government would go boldly forward with a proposal to the various nationalities of Europe to combine together *against war*, it would indicate the prevalence of a healthier sentiment. The Black Sea was neutralized; if the powers had just carried out this idea, neutralized the Mediterranean, the Baltic, one sea after another, one country after another, till we had a neutralized globe, it would have been well; so far from this, they have taken away from the Black Sea its happy exemption.

—In our issue of February 11th last, we said: "Every month or two we have some sad case before our Courts in which a European is accused of having taken the life of a Native." This remark gave offence to some, we believe; the statement was thought to be careless and inaccurate. So far from being careless it was made most deliberately, and after carefully calling to mind the instances that had met our notice in Indian papers. A very little attention to the facts that are published will convince any one that there is not the slightest inaccuracy in the statement. Scarcely has a month gone by, before we have two barbarous cases of the murder of Natives by Europeans, and both in this Presidency. In both cases the criminals are soldiers. At Asseerghur a soldier seems to have taken offence because a Native, passing him on the road, did not make a salaam to him; so he killed him. At Kurrachee, the soldiers concerned got angry because they were interrupted in their attempt to carry off some lambs, and killed one of those who attempted to stop them. This case resembles the one noticed on February 11th, where the accused was attempting to steal sugarcane when the unfortunate owner sought to hinder him and got killed for his pains; the Jury of the High Court acquitted the accused in that case, not finding evidence that he had shot the man intentionally. In our epitome will be found the details of these new cases.

—We have repeatedly called attention to the management of the Strangers' Home, in respect to the non-employment of the inmates, some of whom remain there for six months or a year or longer before they obtain situations, and who are supported in idleness by the public and the Government, when it would be so easy to organize profitable occupation for them in the Home. Their idleness is a burden of which they would be very glad to be relieved. We now learn that occupation has been found for them; but of what sort?

"The Secretary of the Strangers' Home will feel obliged by donations of clothes, boots, &c.—*ladies'* and *gentlemen's*—on behalf of the Corps Dramatique, with a view to future performances."

Now can any one who knows anything about Theatricals, amateur or professional, really believe that it will be for the advantage of the inmates of the Strangers' Home to encourage them in getting up theatrical representations? We believe that this sort of training will tend to unfit rather than fit them for the work by which they expect some day to earn their daily bread. Some of our most notorious loafers are fond of telling that they were once play-actors.

—The Evangelical Alliance purpose sending a deputation to Russia to protest against the persecution of Protestants in the Baltic Provinces, carried on for some years past. Tens of thousands have been 'converted' to the Greek Church by forcible measures. Both Americans and Europeans are to unite in the protest.

—A Missionary who has been itinerating in the districts says: 'In more than one place we were twitted with what they stated as a fact, namely, that Baboo Chunder Sen had gone to England to establish Hinduism, and had had considerable success!'

—We understand that the Rev. John Fraser, Missionary at Bagdad, baptized a Mahomedan from Ispahan named Mohammad Zamun, on the 22nd of January last.

—We regret to hear of the death of Dr. Paterson, of the Madras Medical Mission. It is about 13 years since he commenced the Mission, which he was obliged by ill health to leave in June last. The *Madras Mail* has a notice of his work; it says:

"The work was quite new, and it was no doubt largely owing to his prudence, tact, and earnestness, that it proved so successful, and that others were encouraged to follow his example. Perhaps the best part of Dr. Paterson's work was the institution founded and conducted by him, for training up native medical evangelists to carry on a work like his own in the remote country districts. He enjoyed the confidence of all classes and all denominations, so that several missions sent some young men to be educated under his care for this work."

The proposal for the formation of a Native Christian Alliance, published in our issue of January 7th last, has met with a cordial response from Christians in all parts of the Presidency. The first General Meeting of this Alliance is to be held in about a fortnight, commencing on the 29th and continuing five or six days. It is believed that a large number of Native Christians will assemble on this occasion, and it is hoped that it may prove a season of much blessing. Many are offering prayer that it may please the Lord to make it a time of refreshing and quickening, and that the cause of Christ may receive an important impulse from it. Of course, difficulties may arise; efforts in the direction of union are generally encountered by obstacles of one kind or another, and much wisdom will be needed that the present movement may proceed successfully; this wisdom, we trust, will be given from on high. Much interest in this movement is taken by European Christians in Bombay, and some expression may be given to this in a united meeting.

We have been favoured with a copy of the Bombay City Mission Report for 1870. The work of this Society is very important. The Report well says:—

"Our method is a very simple one, but it is a New Testament method. We send men out to preach the Gospel of Christ to the sick, to the poor, to the prisoners, and to the godless and reckless, who are placing spiritual life in exceeding peril by reason of their sins, and making their present life miserable by their vicious follies. We employ no means but the simple proclamation of God's truth, by the mouths of simple men, and by the quiet influence of their Christian lives. We know that some object to this plan as one which can exert no great or lasting influence, owing to the wandering habits of those whom we seek to influence through our agents; but in connection with this we would

remember that among the thousands to whom our Lord Himself preached, especially while at Jerusalem, during the paschal season, many hundreds must have been present, not only from the scattered villages of Palestine, but from every city of note in Asia Minor and from nearly every Mediterranean sea-port. To these He told His message of life. They heard Him and returned to their distant homes, and we cannot doubt that many were saved by this means, and became afterwards members of those Churches which the apostles gathered in their missionary wanderings. The sowing of the seed is a special work, and we believe that when the Gospel seed is scattered in Bombay, it may be scattered by the breath of God, not into some crannies only of our own wilderness, but far and wide over the East, to grow and produce fruit to His glory. Bombay is a centre point from which streams of men are continually flowing in all directions, by every train and by every ship. It should, therefore, on the apostolic method, be a centre point for the Gospel."

We regret that there should be only one Missionary in the employ of this Society at present, and hope that the present year may witness both an increase in the number of agents, and in the subscriptions. A report of the addresses made at the Annual Meeting is included in this Report; some errors appear to have crept in; for instance, one of the speakers is made to refer to 'that very devoted Missionary at Cannanore, Dr. Ewing,' and the same name is repeated three lines below; whereas the Missionary spoken of was the late Mr. Hebich. The Report is a very interesting one. We have said that there is only one Missionary at present, but he is one whose heart is in the work and is abundant in labour, and there is reason to believe that God has largely used him in the communication of the blessings of the Gospel.

We invite attention to the communication giving an account of the work in Lucknow. The report of this work of grace lays upon us all an obligation to seek the Lord 'till he come and rain righteousness upon us.'

—The Rev. C. Voysey has published a letter in which he says:

"If I feel grateful for anything, it is that I have been able for 18 years to sow the seeds of love, of truth, and liberty in the fields of the Church of England, and that now, before I am finally deprived of my office, another opportunity has been afforded me of 'expressly and unreservedly' re-affirming all those opinions which their lordships declare to be contrary to the Thirty-nine Articles, and of rejecting the offer of re-purchasing my once cherished position in the Established Church by proclaiming myself a hypocrite."

Those who are preaching the Gospel of Christ in the Church of England, and who show themselves to be the ministers of Christ by commending his words to men, are not (we may understand) sowing the seeds of love, of truth, and liberty; but Mr. Voysey, who has been doing his best to overthrow the great doctrines of the Gospel as embodied in the teaching of the Bible and in the Articles of the Church of England, congratulates himself that he has so long been able (even for 18 years) to sow the seeds of love, of truth, and of liberty. By his ordination vows he solemnly bound himself to preach the divinity of Christ, the atonement, justification by faith, the inspiration and perfect authority of the Scriptures; yet these are the very things which he has been preaching against; and now at last when his hypocrisy and unfaithfulness are made manifest, he congratulates himself that he has been enabled to maintain his position so long, and calls the seeds of scepticism which he has been sowing, the seeds of love, and of truth and of liberty. It would have been a sad day for the Church of England if it had been decided that Mr. Voysey's teachings were such as her Articles authorized. If there are any of Mr. Voysey's sort among us, seeking to destroy the faith of their hearers in the doctrines which by their ordination vows they are sacredly bound to teach, yet continuing to avail themselves of the *status* given them by their clerical office, we would respectfully beg of them to consider whether it is consistent with love, truth or liberty, with honesty even, that they should remain where they are. An honest sceptic would be unwilling to have a single individual unjustly involved in the reproach that belongs to him alone; and yet, if we mistake not, there are ministers of the Church of England in India who wish to identify that Church with doctrines that are pointedly condemned in her Articles.

—We have been favoured with a Report of the working of the Gokaldas Tejpal Charities, in English and Gujarati, making a portly octavo volume. Shet Gokaldas Tejpal left large sums of money for various objects; 2 lacs, for instance, for a Hindu Boarding Institution; 1¼ for a Sanskrit College; 1½ for a Native General Hospital; 1½ for Bhattia Benevolent Institutions; 1 for a Sanscrit College and English Seminary in Cutch Mandavie; besides many smaller sums for schools, &c.; Rs. 35,000 being for a temple. The Native Hospital is being built on the Esplanade, near the Sailors' Home; the Sanscrit College and the Boarding School are also to be on the Esplanade, opposite the Elphinstone High School, the two being accommodated in one building, unless some other arrangement or some other locality should be thought preferable.

The Bombay Guardian.

SATURDAY, MARCH 11, 1871.

WHO CAN BE SURE?

A very prevalent opinion among men at the present day is that positive information on religious matters is not to be expected; no man can know with absolute certainty that he is in the path of God. And upon this opinion is grounded an argument for tolerance; 'I may be wrong, others may be right; let them then follow their conviction while I follow mine, and let all walk in peace and amity as regards religious matters, keeping our differences for the things of this life about which we have positive information.'

We remark that if concerning things of this world we have positive information and yet differ among ourselves, our difference regarding religious matters may perhaps not be due to the want of certain information.

It is very true that men have good reason to mistrust their own opinions and tenets in religious matters, and shrink from denouncing others. But we deny altogether that man has been left without the means of ascertaining positively and assuredly the path in which God would have him to walk; the question, What is truth? is not an unanswered question; we have an infallible answer to it; Christ is the Truth; 'I am the way, the truth, and the life,' he says; and again, 'Sanctify them through the truth, thy word is truth.' Men have reason to mistrust their own opinions in religious matters, because they are simply their own opinions, or because they have taken them on trust from others. But for those who are willing to learn from the All-wise Teacher, there is really more certainty attainable with regard to religious matters than with regard to scientific matters. In science, a new discovery may at any moment convert into errors what we were holding as indisputable truths.

It is freely granted that the strength of conviction is no evidence that the truth is with us. But neither does the fact that others have differing convictions from mine, constitute, in itself, a reason why I should doubt about mine, or consider certainty unattainable. Some people think they have brought forward a formidable argument when they say, The Roman Catholic, the Unitarian, the Mahomedan have convictions as strong as yours; but it is no argument at all. Because all the world believed that the sun went round the earth, must Galileo therefore be doubtful about his own convictions, and say, 'possibly it does'? There are numerous false notions about religion among men; but there are truths also, heaven-communicated truths, destined to survive the wreck of ages; and they who, having these truths, hold them lightly and unassertingly, are false to the most sacred trust that God has committed to man.

But how shall a man know whether he has or has not these truths?

Jesus has answered this question: 'If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself.' And the Spirit of truth is promised to his disciples to guide them into all truth. The truth shall make them free.

There is then truth, unerring truth in all that relates to salvation for men; and the one condition of attaining it is that men should have a sincere and paramount desire *to do the will of God.* The reason why so many are led to embrace false systems, and come short of the truth of God, is that their supreme desire is not to do the will of God. For a sincere desire to do the will of God would cause a man to be very wary lest he should be betrayed into the reception of something as the will of God which is not his will. Consider how much caution men exercise in worldly matters; how carefully they scrutinize evidence before they commit themselves to it. A genuine desire to do the will of God would enable a man to see the falsity of all those systems in which God and his will are not truly revealed; a thousand times more accurately than the most powerful intellect, this sincere desire will guide him past the multitudinous lies that pass muster with men under the name of religion, and will guide him, no matter how far off he may have originally been, into the innermost truth of God. For there is One who is in sympathy with him, and who notices that desire and singles him out from millions, and knows well how to overrule all things, so that His will shall be made known to him who desires to do it. One after another rises up in these days to give us the philosophy of religion; to sit in judgment upon all the creeds of men and tell us what is worthy to be held; and they just add to the number of erroneous systems, relying as they do upon a supposed capacity in themselves of ascertaining religious truth and its opposite. But wherever there is a humble soul, desirous above all things of employing

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

his powers according to the will of Him who gave them to him, willing to make any sacrifices, even the sacrifice of the idea of his own righteousness, God will see to it that this soul is made acquainted with his will and furnished with the means of doing it. Let there be such souls in heathendom, or in any of the corrupt or defective systems of Christianity, we may be sure that, according to the sincerity and stedfastness of this desire, shall they be enabled to triumph over the errors that compass them about, and make their way to the very feet of Christ.

They whose religion is simply hereditary, who believe simply because their fathers believed, give no evidence of this supreme desire to do God's will. For this will naturally lead to solicitous inquiry; it will not suffer a man to take for granted that he knows the will of God; he will feel this to be a matter of sovereign consequence, and will diligently seek from God himself the verification of these alleged revelations. Many, it is acknowledged, inquire and come out unbelievers; but there was not in them the supreme desire to do God's will; there was rather the desire to appear to themselves enlightened above their neighbours, or the desire to escape certain obligations, or some bias caused by showing undue deference to the opinions of some men.

A man who has this sincere, dominant desire to do the will of God will not be long in finding that will in the Gospel. He will notice how marvellously this religion differs from all others in its *universality*; its *condemnation of man*; the *divine Saviour* it reveals; his *manifestation* in human nature; his *character and life*; his *atoning death*; the free and full *invitations* to all sinners; its promise of the *Holy Spirit*; its power to *transform*; to *satisfy*; the *opposition* of men to it; its *triumphs*; its *motives*; and apart from all these it will verify itself to the seeking soul in a way that he can hardly make plain to another. (Rev. ii. 17.)

In every kingdom men are furnished with the means of verifying the coin of that kingdom, and distinguishing it from counterfeits; nor is it otherwise with regard to the coin of God's kingdom.

WHAT IS TRUTH?

I know him and keep his saying. (John viii. 55.) They only know God who keep his sayings. The will of God was the will of Christ, and thus God was revealed in the deeds and words of Christ. So that, to know God and to reveal him are one.

Abraham rejoiced to see my day. (56.) This was the great distinction and blessedness of Abraham, that he was enabled by faith to look forward, dimly and dubiously, but still to look to the Messianic times and the day of universal grace.

I am. (58.) All the fulness of the Godhead was in this word, which was uttered with the lips and with the intelligence of the man Christ Jesus, but which was uttered none the less by the omniscient, omnipresent, omnipotent God. In all the universe there was no more of the Godhead than there was in Jesus; in the highest heaven, upon the central throne, God is not more potent than he was in this man of Nazareth, who made himself nothing that God might be all. The fulness of the Godhead implies the perfect negation of all subdivine merit; 'I can of mine own self do nothing.'

They took up stones to cast at him. (59.) Surely they shall be turned into stones themselves; the bottomless pit will open and swallow them up. Nothing of the kind. God cannot deny himself; it is he that has clothed man with this liberty of action, freedom to act out the iniquity of his nature, and the gifts of God are without repentance, irrevocable until the time when they lapse by divine appointment.

Neither hath this man sinned nor his parents. (John ix. 3.) An extraordinary statement to make, —for literalists. But Christ did not address literalists, but those who know how to compare scripture with scripture. They had learned the sinfulness of man, and would now of course understand him as teaching that this man's blindness was not the fruit of his sin or of his parents, or of any body's. It is no impeachment of God's justice that he endows one man with twelve physical perfections and another man with thirteen. None may dictate to him what he shall do with his own. God is with his creatures to succour them and lead them; and to those that have most need he extends proportionate aid, if they have faith to appropriate it. The question of the disciples has an implied reference to the doctrine of transmigration, which the Jews had heard of in the East, and which undertakes to dispose of just such difficulties as this: our Lord disposes of it in his reply: "the night cometh when no man can work;" death terminates our probation here.

I am the light of the world. (5.) Here is another instance of a miracle wrought in illustration and corroboration of a doctrinal statement. The account which follows is sufficient to convince any candid mind that it is just as impossible to take the supernatural out of the Gospel portraiture of Christ and leave any life there, as it would be to take the bones or the heart out of a human body and leave it still a living human body; it would be a mere mass of corruption and putridity. The unsupernatural Christ dug out of the Gospels by critics, has not even the merit of an ordinary humanity; it is a mutilated carcase drest up in parchment.

Go, wash in the pool of Siloam. (7.) For the trial of his faith, as in the case of Naaman. The virtue was neither in Jordan, nor in the pool, nor in the clay, nor in the spittle; but in the gracious will of Christ. The man was not to see his deliverer until he had borne testimony for him and suffered for him.

A man that is called Jesus. (11.) This was all that he knew about him. There were other men called Jesus. But here was one who had finished creation for him. The Creator had made a world for him to live in and had put him in it; his world was all that he had been able to touch; he had hitherto come in contact with things that could be handled; he felt the sun beating on his head; but the sun as a dispenser of light was unknown to him; light was not yet, colour was not yet, the visible world was not yet; the greater part of the six days' work was yet uncreated for him; he was in the midst of an unfinished creation. Twenty and more years had gone by, and all things continued in that unfinished state. And now comes a man named Jesus, puts clay on his eyes and leaves him; and when the clay is washed away, behold, creation is completed; the blue heavens stretch in beauty above him; the mountains, valleys, streams, trees, flowers, cattle, Jerusalem, the temple, the insects, birds, and man made in the image of God, all present themselves for the first time to his astonished gaze. But from the first the principal subject of his thoughts must be this man Jesus, who had delivered creation from the tomb into which his blindness had cast it; what manner of man must this be? Only the most high God can have endued him with such plenary powers, and his mission must surely be a mission of love.

He keepeth not the sabbath-day. (16.) He kept God's sabbath-day and not theirs. What specially embittered them was that the mighty testimony of this miracle was hurled directly against their conception of the sabbath-day. Just so far as men saw the miracle to be divine they must also see that the Pharisees were teaching lies. It was a matter of more than life and death to the Pharisees to destroy the evidence of the miracle.

What sayest thou? (17.) The Pharisees refer the matter to the man himself. They would have been glad if he had answered thus: 'What do I know? I am a poor ignorant man, knowing nothing about religion, and you know all about it; I wish to learn from you what I am to think of him?' But no, he was a poor unlettered man, but light from on high had streamed into his mind, and he was, with regard to the most important of all matters, viz. the knowledge of Christ, wiser than they all.

He is a prophet. You refer the matter to me; well, I reply that this Jesus is a prophet, one specially sent from God and empowered to speak in the name of God; and the best thing we can all do is to repair to him and drink in the wisdom that is from above.

They feared the Jews. (22.) The parents of the man were called. They perhaps would be more docile, more deferential. The Pharisees were in a dilemma; and all their examination of this case only served to render more embarrassing their position. It was the more humiliating because Jesus himself did not appear in it; neither directly, nor by his disciples. They had brought the whole matter upon themselves by bringing a charge of sabbath-breaking against a poor man; and it turned out that this man had been always blind, from birth, until that Sabbath; and he now affirms that one whom he heard addressed as Jesus and whom he had never seen, had restored him to sight. This was the Jesus whom they or their friends had just driven from the temple with stones, and who claimed to be the Son of God. The parents of the blind man were not so affected by the blessing bestowed on their son, as to lose sight of worldly considerations. Those who had summoned them had warned them that if a man should confess Jesus to be the Christ, he should be excommunicated, and held up to general reprobation as a schismatic and a heretic. So they contented themselves with testifying that this was their son, that he had always been blind till now; how he had got his sight they knew not; but he was of age and could speak for himself. All this only made the proof of the miracle more irresistible. There was nothing of family contrivance, or pre-arrangement in the matter. There was not even the slightest acquaintanceship between any member of the family and the disciples of Jesus; there was no thought anywhere of glorifying any body; there was just a fact, and extraordinary steps to nullify this fact; everything in the world to make difficult the confession of it; but the fact is invincible, and in the end comes off more than conqueror. And it is just as potent against the scepticism of our times as against that of ancient Jerusalem.

We know that this man is a sinner. (24.) Men glory in their faculty of apprehending the truth and in their love of it: give us the embodiment of divine goodness and we shall recognize it at once, without any supernatural testimony, they say. Well, here was that incarnation, and the most religious men in the community stand forth to proclaim, This man is a sinner. We keep God's law, he breaks it and he ought to be weeded out from us; crucify him; why should he live, a man who makes people believe that he is God's Christ and is careless about the observance of the Sabbath. And they were sincere in saying this, just as our Colenso-followers are sincere in declaring that they know more about the Old Testament than Christ did. People can be just as sincerely devoted to their own unreason and self-will, as others are to the truth. Men that love darkness rather than light are sincere, and their sincerity is only an aggravation of their guilt. If the light that is in thee be darkness, how great is that darkness!

LEAFLETS. II.

"Say not I will recompense evil; but wait on the Lord and he will save thee."

There is a true story told of a Spaniard who, being injured by a fellow-citizen, resolved to destroy him. The man who had done him the wrong, aware of his danger, fled to another town. But his foe followed. Again he fled and was again pursued. Again and again he removed to several parts of the kingdom, but still the avenger discovered his retreat and followed him. At length he made his escape to South America. But even there in a short time his enemy confronted him and struck him dead. There is no more intractable, implacable, uncompromising, and cruel spirit than that of vengeance. It will not be satisfied until satiated. Time and distance often fail to exorcise or even assuage it. It will dog the footsteps of its victim till its object is accomplished. But, like bad passions generally, when satiated, the pleasure enjoyed in the pursuit of its purpose and in the anticipated realisation of that purpose, for the most part vanishes, and gives place to a sense of disappointment and perhaps repentance. The avenger, when once he accomplishes his malignant design, commonly feels himself the worse of it, feels himself far less a hero than he expected he should, feels that he has lost something on account of which he is less worthy of respect than he was before. Like the irritated bee, which loses its sting in the act of venting its rage, he not merely injures his victim, but he injures himself as well.

To take vengeance, to recompense evil, is profitless; it is ignoble. It is a mark of a narrow mind and a dark soul. It is injurious even to the avenger himself. It is thoroughly antichristian.

The Christian law is, "Be not overcome of evil, but *overcome evil with good.*" This, it is frankly admitted, is a difficult task, a task that only few can perform. Indeed no one who has not the spirit of Christ can perform it heartily. "Say not thou, I will recompense evil; but wait on the Lord and he will save thee." Men are naturally impatient of delay, and particularly of delay in recompensing injury. While they may admit that, theoretically it is the best plan to have their case in the hands of God, yet His plans and means of accomplishing a purpose often evolve themselves so slowly that it is impossible to bring the theory into practice. But we must remember that God does not forget deeds of violence, injustice, oppression, or injury, any more than He does deeds of mercy, benevolence, and love. Justice delayed is not justice forgotten. The eye that slumbers not nor is heavy observes and marks every unjust act, and a requital is certain. "Vengeance is mine, I will repay, saith the Lord." Shall God not avenge his own elect? He is the only one with whom it is safe to leave the work of revenge, because He alone knows what is the just requital. Man cannot estimate this. He cannot understand all the mental workings, all the provocations, or all the malignity which may lead to the perpetration of a given act. He is therefore unable to take a just revenge, even if it were lawful for him to do so. A man, for example, to advance his own interests spreads a false report calculated to injure his neighbour's character and render him unworthy of trust in the eyes of his employer. The injured man, though he may understand the design of his enemy, yet cannot know all the workings of his mind, the schemes and plans and cogitations which resulted in the slander, and he is therefore unqualified to retaliate within the limits of pure justice. But "God, who searches the hearts and tries the reins of the children of men," knows all this perfectly, and can with strictest equity punish the maligner. "Wait, therefore, on the Lord, and He will save thee."

It is not intended, however, that we are always to suffer wrong and remain silent. So long as there are evil doers and unjust men in the world, there must be means employed for the protection of the rights, the lives, and the property of the innocent and the injured. There must be authoritative law called in and used for this purpose. But a legal revenge is not what is alluded to in this advice of the wise man. The injunction is against the cherishing of the spirit and feeling of revenge, and against the arbitrary, private, single-handed requital of evil which is so grateful to unsanctified hearts. Such a vengeance no man has a right to take, and no man can take it without overstepping or falling short of justice.

R. A.

Gujarat.

THE WORK OF GOD IN LUCKNOW.

For some months past a very interesting work of grace has been going on in Lucknow, a work which shows all the signs of a genuine revival. Up to the present time it shows no signs of abatement, but on the contrary seems to gain new strength every day. The friends of our common Saviour, in India, will no doubt rejoice to hear of this work, and to encourage others I have thought it well to send a brief account of it for publication in the *Guardian*.

The work began about the first of December, under the preaching of Rev. William Taylor, the American evangelist. Mr. Taylor began his preaching by announcing his intention to follow the same methods as those used in apostolic days. He preached a free, full, and *present* salvation, and urged every awakened soul to look for salvation before leaving the chapel. Following a custom which prevails largely in America, he invited awakened persons to come forward to a specified place in the chapel, that they might receive instruction and be prayed with. At the close of each meeting those who had found peace, were requested to rise and bear testimony to what God had done for their souls. This direct and intensely practical method excited no small opposition, but it proved eminently successful in the work of saving souls. Religion was made one of the most practical things, and its claims pressed on the people as admitting of no postponement. The Holy Ghost was preached as a present Comforter, waiting to enter every heart as soon as the door should be opened. Many called the preaching and the testimonies given blasphemy, but many others received peace in believing on a present Saviour.

Since Mr. Taylor left the city the good work has gone steadily forward. The converts have been organized, according to Methodist usage, into six classes, and each member is taught to work for souls. Not a week, indeed scarcely a day, passes without one or more sinners being saved. Devoted men and women go from house to house, not simply to leave a tract, but to talk to the people about their souls, and to pray with them, that they may be saved then and there. In this good work there is a perfect union of all the races represented in this great city; Hindustanis, Bengalis, Eurasians, English, Scotch, Irish, and Americans, may often be seen praying in one group.

In the progress of this work we sometimes see miracles of grace wrought in Jesus' name. A miserable drunkard was induced to enter the chapel one Sabbath evening. The word reached his heart, and at the end of the service two brethren, both recent converts, tarried to pray with him in a corner of the chapel, and in less than an hour he was rejoicing in Christ.

A fallen man, a "loafer," went to a brother's house to ask for food. He was fed as he requested, and then the good man of the house asked if he would not like better food for his poor starved soul. The word went home, he was brought to chapel the next evening, where he was powerfully convicted of sin, and the next morning in a private prayer meeting God converted his soul. Scarcely a month has passed, and already he has won a character, and is working for souls.

The preacher of the Brahmo Somaj, a man of influence, of great sincerity, and of unblemished character, was trying to convert a Christian woman to his own faith, when a few simple questions sent conviction to his heart, and a week or two later he found a living Christ mighty to save. He is found daily talking and praying with those who inquire what they must do to be saved.

As this work goes on, its depth and power are manifested by the wickedness it unearths. Adulterous connections are severed, parties living in sin are seeking lawful wedlock, and homes are being blessed with joy, where only sin and shame have dwelt before. Drunkards are reclaimed, and tipplers reformed. He would be a bigot indeed, who would venture to deny that there is *power, moral power*, in this work. The whole community begins to feel it. Thus far, it has received very little notice from the higher ranks of society, but it works steadily both *upward* and *downward*. It is saving the lowest, and we trust will yet reach the highest.

It is my profound conviction that this work is scarcely begun. God will carry it forward to great results. So long as we honour the Holy Ghost, recognize a *present* Saviour, eschew controversy, and work *only for souls*, God will bless us. The work is easy and simple, so long as we work in the strength of God's Spirit. But we must have faith in our own religion. We must realize that the Holy Ghost came into our world to remain "*for ever.*" We must have Christ's conscious presence with us, as we go out to labour in His name. We must remember that He expects us to perform "greater works" than the miracles of old, because he went unto the Father. We must be filled with the Holy Ghost, filled with a burning spirit of holiness, and then truly will God bless us, and send us forth to glorious victory.

J. M. T.

A MISSIONARY TOUR IN THE MOGULAI.

By the Rev. W. S. Price, C.M.S.

(*Continued from page* 13.)

Wednesday, Jan. 18th.—A bright morning but very cold. Took advantage of the sun and wind to dry our tents, &c. My Evangelists joined Brother Cooke's in preaching to a congregation of Kúnbies, assembled on a sunny bank near the river.

January 19th.—Our tents being dry, and the rain and clouds having passed away, we made a fresh start. We found the country roads very heavy from the late rain, and in two places our Tanga sank to the axle in mud. Drove to *Nuggur Sool* (6 miles) where our sleeping tent was pitched on the plain beyond the village. The Patél a respectable-looking man, and uncommonly civil. After supplying our few wants, a little milk for ourselves and grass for the animals, he went away, promising to bring some people to hear the Gospel. It was a cold, raw night, with heavy dew; so after waiting till nine o'clock I gave up all hope of a congregation, and retired to rest. I had just got comfortably warm in bed, when Mahadu came to say that the Patél had returned with a number of men from the village, and that they were anxious for me to go and speak to them. It was by no means pleasant to turn out again into the cold night air, but the opportunity was not to be lost, so putting on my great thick coat I sallied forth. The men had brought wood with which they made a good blazing fire, around which we sat for an hour and more, discoursing of the things which pertain to the Kingdom of Christ. The men, 20 in number, were respectable Kúnbies. I have seldom met with a more attentive audience. One only, the village Kúlkurnee, a Brahmin, was inclined to be disputatious and trifling. To the question "How can sin be done away?" He replied "By falling at the feet of a Brahmin?" "Ah!" said Mahadu, "is this so? Now hear and answer one question. Let one of these men and a Brahmin take each a load of grain on his head and set out to market. By and by the poor man begins to sink under his load, and calls out to the Brahmin to come to his aid; will the Brahmin be able to relieve him?" "No," they all replied, "what help can he give? his own neck is ready to break with the load he carries." "So," said Mahadu, "if you want to be freed from sin you must apply to one who is himself free from sin. There is but one such in all the world. Jesus, the spotless Son of God." In a short exposition of the 10 Commandments, we came, of course, to speak of the obligation to keep holy one day in seven. "How," said the Kúlkurnee, "can you tell us this, when the ——— Sahib has his cutcherry (office) open, and keeps us all at work on the Sunday?" I have every reason to believe that in this instance the charge was without foundation; but the incident may serve to show how careful European gentlemen should be in all their intercourse with the natives, not to place a stumbling-block in their way, or to hinder the Gospel. The lives of Europeans exercise a powerful influence for good or evil on the Heathen population of this country. "No man liveth to himself," and I am persuaded that the Englishman in India, who is not ashamed to confess Christ before the Heathen, and whose life dovetails with his profession, is amongst the most effective of Missionaries.

We learnt from these people that Brother Frost spent two or three weeks at this village, a few years ago. They remembered that he had taught them to forsake their idols—to worship the one True God—and to believe in Jesus Christ. But the 'seed' sown, had never been watered till now.

January 20th.—To Rajapoor (6 miles). A decent country road, but rather muddy in places. Put up for the day beside a little stream. We had scarcely got in when two poor fellows came asking for medicine. They were in great pain and suffering from diarrhœa. I gave to each a dose of chlorodyne, the only medicine I had with me, and it acted like magic. A little company assembled, among whom was the Government Puntoji, as usual a Brahmin, and one of the worst of his class, a proud, empty-headed man, who made a mock at religion and spake blasphemy. To *argue* with such men is only waste of time, and a casting of "pearls before swine;" so I administered a sharp rebuke before the rest, and sent him away.

At 4 P.M. moved on to *Taklee* (8 miles). We had to descend a ghât, and for about a mile the road was execrable. Steep, precipitous dips, with here and there a succession of huge boulders, or a deep rut on one side and rising ground on the other. There was nothing for it but to walk in the blazing sun, and carefully lead our animals. A Tanga possesses a marvellous power of righting itself and recovering its equilibrium, and it is well. Running for some yards first on this wheel and then on that, it tumbled along over the most impossible of places, and came to the bottom without any fracture of springs or pole. *Taklee* is a small village, so we had but a poor gathering around our camp fire. What a hard life of it these poor people have! Wild boars abound here, and are very mischievous to the standing corn, so the male portion of the community for the most part spend their nights in the open country, in order to defend their fields from the incursions of these destructive animals.

January 21st.—To *Jalgáo* (6 miles). This is rather a large village belonging to the Vinchoorkur. It has no school. After breakfast I went into the village and addressed a good number of people, who grouped themselves under a large tree, near which was a hideously ugly idol of *Gunputti*. A Hindu cartman who has been with us 3 or 4 days, and who has had several opportunities of hearing the Gospel, was present; and as I was speaking of Christ, the True Saviour, &c., he joined in, and told the rest in his own simple and forcible language the story of the Resurrection. I was glad to

find it had made so deep an impression on his mind. On a part of the rough road yesterday one of the bullocks fell down, and the cart went over his leg; so we had to apply to the Patél to procure for us a fresh cart and bullocks. He presently brought us one out of several that were going on their way in an opposite direction, the driver of which set up a most piteous wailing, and entreated us to release him. This is one of the great drawbacks in Indian travelling. It is most painful to one's feelings to see a poor man, with his cart and bullocks pressed into one's service, and compelled to go with us *nolens volens*. But a European traveller in such cases is helpless. I always do my best to avoid anything of the kind, and take care that any one who has served me unwillingly shall not be a loser in the long run. I have seldom failed to send them away with a light heart. In the evening we pushed on to *Nuidongree* (8 miles). Here civilized and savage life have shaken hands. The jungle has been invaded by the Railway. Our sleep was disturbed through the night first by the shrill whistle and snorting of the iron-horse, and then by the unearthly yells of field-watchers, who were doing what they could to frighten away wild-boars and other beasts from the corn. As there is a station here, we embraced the opportunity of posting letters.

Sunday, January 22.—Very grateful to us, and to our animals, was the Sabbath rest to-day. We all had the luxury of a bath and then assembled for worship under the shade of a Tamarind tree. We commenced with a Hymn, the Maráthi Translation of "Rock of Ages," which was followed by the regular morning service, in which our Native Christians heartily joined. The voice of praise and prayer in the worship of Jehovah had probably never been heard in this place before; and the few Heathen people that were about were drawn to the spot, and sat quietly listening and looking on to the end of our service.

In the evening some people of the town came to our Tent. They were all sitting around my two Evangelists, quickly listening to 'the old, old story,' when the Stationmaster, an upstart Brahmin, came upon the scene, and began to talk in a light and blasphemous way of Christ and the Gospel. He knew all about the Bible, he said, he had read it, and learned English in the Mission School at Nassick some years ago! This is the third instance I have met with since I set out on my journey, of a man brought up in a Mission School—who owes everything to the kindness of Missionaries—who nevertheless is violent in his opposition to the Gospel. The schools in which these men were trained were conducted for the most part by Heathen teachers, who "sowed tares among the wheat," and did all they could to neutralize the religious teaching of the Missionary. It is a matter for thankfulness that such schools are among the things of the past.

Towards night there was a great stir and bustle in the village. The Patél having received word that the Collector was coming in the morning, sent round the crier warning all good people to remove dirt from their doors, and grass from the roofs of their houses, and to sweep the streets and lanes. The village was as filthy and as full of offensive smells when we passed through it last night, as Indian villages generally are; and if the visit of a Collector leads to a removal of nuisances, it must on that account be no small blessing to the people.

January 23*rd*.—Left early and drove to *Challisgaum* (14 miles). The roads for much of the way over black soil, which the heavy rain has converted into stiff mud. It was hard work for the poor animals, and no sinecure for the driver. Who is to blame for the wretched state of the country roads? They are a disgraceful anomaly in these days of railroads and rapid travelling. For several months in every year thousands of villages are isolated—shut out from traffic with the outer world, and altogether unapproachable. I can't tell who's to blame; but I feel sure that any enterprising Collector who shall set the example of carrying out in his district a system of decent cart-roads—connecting village to village, will make himself famous as a benefactor of the people; and ought to have the thanks of Government for effecting a work which cannot fail to open up the resources of the country and increase the revenue.

Challisgào is a considerable town, and boasts two Government Institutions: a school and a liquor shop, the one designed to impart knowledge, the other to turn sensible men into fools: the bane and the antidote, only reversed!

We only rested here a few hours through the heat of the day, and in the afternoon moved on to a small village, *Wagooda* (3 miles). Here wood is plentiful, so we had a large camp fire, and the whole male population, chiefly Kúnbies, came and sat round it in the evening, and listened to the word of "Peace and Reconciliation." We have come to no village as yet which has not been visited by a preacher of the Gospel; but to several where the people can call to mind only *one* such visit, and that several years ago. This was the case here, and when I pressed the people to tell me what they remembered to have heard, they for the most part declared that they had altogether forgotten what was said. One man, however, more forward than the rest, said that the Padri told them to give up the worship of all their gods, except *Khundoba* and *Murrí*. Is the reader of this inclined to smile, or to regard it as only another proof of the uselessness of Missionary effort? Rather let him take it to heart, and see in it a reason for doing as the Master bids, "Pray ye the Lord of the harvest, that He would send forth more labourers into His harvest." Alas! that there should be so good ground for the question often put to us, "how can you expect us to learn the true way, when you come to us only once in seven or eight years?"

(*To be continued.*)

Epitome of News.

Saturday, March 11, 1871.

—*Overland Mail, Feb.* 17: "Election returns show that France has sent to the Constituent Assembly a large majority of Conservative and Moderate members. It is estimated that two-thirds are for a Monarchy and one-fifth for a Republic.—The Provisional Government of France has resigned.—Napoleon's Proclamation to the French people has not been received with favour. —About 300 members were present at the first meeting of the French National Assembly in Bordeaux on Sunday, February 12.—General Garibaldi has visited Bordeaux, and after recording his vote in favour of the Republic, has resigned his seat in the Constituent Assembly, surrendered his military command, and returned by Marseilles to Caprera.—Mr. Gladstone's motion that the Princess Louise should receive on her marriage a dowry of 30,000*l*. and an annuity of 6,000*l*. met with almost unanimous approval.—Mr. P. A. Taylor, in opposing the second reading of the Dowry Bill, found but two supporters—Mr. Fawcett and Sir C. Dilke.—The first division of the Session took place on the second reading of the Bill to legalise marriage with a deceased wife's sister. The votes were given in a small House, 125 for and 84 against. —A remark from the Premier that Lord Palmerston and Earl Clarendon did not consider the neutralisation of the Black Sea a permanent necessity has evoked a warm controversy on the accuracy of the statement and the indiscretion of the speaker.—Sir Henry Storks (Liberal) has been returned for Ripon, defeating Mr. Cayley (Conservative) by 220 votes. Mr. George Leeman (Liberal) has been returned for York, in room of Mr. Brown-Westhead, resigned.—The Mansion House French Relief Fund has reached 90,000*l*.—Mr. Voysey's sentence of deprivation for heresy has been confirmed on appeal by the Judicial Committee of the Privy Council.—The Upper House of Convocation, by 10 to 4, has condemned the presence of a Unitarian in the body entrusted with the revision of the Scriptures.—Mr. Cardwell has successfully introduced the Government plan of Army Organisation.—The Army Estimates exceed those of last year by 2,886,700*l*.—It is proposed to abolish the system of purchase, and to amalgamate the whole of the land forces.—Commissioners to be appointed to purchase the commissions of retiring officers, in which an expenditure of about 8,000,000*l*. is expected.—Entrance to the army to be by competitive examinations, and promotion by selection. —The Crown, in place of Lords-Lieutenant, to grant commissions in the Militia.—The total number of men under the Government scheme, capable of taking service at the shortest notice, will be half a million.

—20 railway carriages and 60 passengers were destroyed by an explosion of ammunition on a train near Marseilles.

—Captain Patterson, of the S. S. *Dacca*, reports in Calcutta, that the ship *Palmerston*, from London to Colombo, with general cargo, was totally lost on the night of the 22nd February, twenty miles east of Galle.

—*Times of India*: here is a sad picture of life in Bombay: "A coroner's inquest was held yesterday at the *Morgue* touching the death of James Petts, an Engineer in H. M.'s Dockyard, about thirty-one years of age. Deceased was addicted to drinking, and used to drink heavily about once in three weeks. On Thursday last, he and three or four other persons met at the house of Mr. John Condran, an Engineer in the Dockyard, and they drank heavily all day long. The deceased and two other friends became drunk, and laid down on a bed. Mr. Condran, who had also got drunk, laid down to sleep on the floor. Some hours after Petts was found dead, the others still sleeping. The jury, upon the evidence, came to the conclusion that the death was caused by apoplexy induced by excessive drinking."

—*Daily News;* Paris: "It seems to me that no journalist would do his duty if he did not allude to the noble work done by Mr. Wallace during this siege. A rich man, he has not spared his wealth, nor has he spared personal exertions. At an expense of 12,000*l*. he has established an ambulance; he has paid down 2,000*l*. for the behoof of the victims of the bombardment; he has set up an hospital at his own expense; and another hospital for thirty patients he has established in his own house. The grateful people call him the Peabody of Paris."

—Through the stupidity of a pointsman, a collision took place near the Boree Bunder Station on Saturday between an outgoing train and an incoming one. A few passengers were slightly injured and some carriages smashed.

—Herr von Wickede, of the *Cologne Gazette*, describing an excursion he made from Belfort to Pontarlier, says—"Heaps of forsaken corpses mouldered away among the bushes and in the ditches by the high road. Not far from Montbeliard a doctor and I found eight Frenchmen dead in one house, and already in an advanced stage of decomposition. Among them lay a wounded man still alive, and who cried out for help in a lamentable voice. We took him out with some difficulty and laid him in the open air. He was a little man, scarcely seventeen years of age, a student at Avignon. A Prussian grenade had torn his two legs below the knees. He had remained in this state seven whole days without being attended to, without water, and entangled among all those corpses. He had wrapped up his wounds in the rags of his uniform, and the cold had stopped the hemorrhage. He had crawled up to his companions, and had taken bits of biscuit out of their pockets, which sufficed for his subsistence; he had slaked his burning thirst by drinking the great flakes of snow which fell in at the window. He had lived thus for a week. The unhappy man has been taken to Switzerland, and the doctor thinks he will live. Horseflesh is now the principal food of the inhabitants of the country; and I have myself seen a bevy of famished women throw themselves upon a dead horse like a pack of wolves, and tearing it with all sorts of instruments, swallow morsels quite raw. I have even been told—but I do not vouch for the truth of this—that the unfortunate people have eaten human flesh taken from the remains of the dead soldiers. This is the eighth campaign I have been through, but neither in Algeria, nor in Italy, nor in Bohemia, not even in Sleswick, have I seen sights so horrible."

—The *Madras Athenæum* reports a sad case of hydrophobia. The victim was a daughter, aged ten years, of Major Clementson, Cantonment Magistrate, of the Mount. A little pup bit her on the cheek.

Monday, March 13.

—*Friend of India*: Chiefly by the efforts of some missionaries at Allahabad a number of native women were recently found confined in a house and ready for emigration to Jamaica, with their consent it was of course alleged; but this the women resolutely deny, and say that they were allured into the house on false pretences, without any reference to being carried over the sea. Two or three of the men concerned have been convicted, and sentenced to terms of imprisonment.

—The *Bangalore Spectator* announces the death of the Rev. Mr. Addis, of the London Missionary Society. The deceased gentleman arrived in this country in the year 1827. His labours extended over a period of 43 years, 30 of which were spent in Coimbatore. He retired a few years ago, and sought repose in the Hills of Shevaroy and Coonoor. He was much esteemed amongst the residents who knew him.

—*Calcutta Christian Intelligencer*: "On the 16th ultimo, a Mahomedan lady was baptized in the Old or Mission Church, Calcutta. She is a

native of Jeddah, in Arabia, now advanced in years, and has for a long time past held a situation of trust in the family of the Nawab of Moorshedabad. Twenty-five years ago she obtained a Bible from a Calcutta Missionary, and through the study of this became convinced of the truth of Christianity. She has been some time a secret believer, and has even propagated her opinions in the palace; but it was only lately that she became convinced, by intercourse with a Christian lady, of the necessity of an open confession in baptism."

—*Friend of India;* Kangra: "On the 3rd of December last, four young men, who had often expressed the desire of embracing the religion of Christ, came to us, and to prove the sincerity of their words, sat with us at the same *dastarkhwan*, and openly broke the bonds of caste—they had done this many a time before unknown to the other Hindoos of the place. The temptations presented by the world, were, however, too strong for three of them to resist, and they have returned to its pleasures; one only, Shib Dyal, stood firm, and he has been admitted, with all the members of his family, into the visible Church of Christ by the rite of baptism, on the 22nd January."

—Archdeacon Pratt retires next year, it is said.

—The Wahabee trials are still going on. Sixty-eight witnesses had, according to the latest papers to hand, been examined.

—A reward of 300 rupees for each tiger killed on the Nallamalla Hills, in the district of Kurnool, is sanctioned.

—Mr. Seward has been the guest of the Viceroy at Calcutta, and is to be the guest of the Lieut. Governor N. W. P. at Allahabad. He visits Agra and Delhi, and is expected in Bombay the first week in April, on his way to Europe. The *Friend of India* has a complimentary notice of him, somewhat marred by the statement that he brought a letter of introduction from Brigham Young to Lord Mayo. This seems very unlikely.

—The S. S. *Delta*, which left Southampton on 25th February has met with an accident to her machinery, and as she would not reach Alexandria in time to catch the steamer leaving Suez on the 12th instant, her mails and passengers will suffer a week's delay, and will reach Bombay about the 1st April.

—*Native Opinion*: We put it to those of our countrymen who may be charitably disposed, whether—seeing that the Government provides the establishment and medical help, they will not come forward generously to build a hospital for the unfortunate insane of this presidency. If a fourth of what is spent on nautches be given to this charity, the thing is done; and the merit will be quite as good as that obtained by endowing a temple, a mosque, or an *agiary*.

—The Annual Meeting of the Scottish Orphanage took place on Friday last. The report is of a cheerful character. The income for 1870 was Rs. 21,497. We do not learn from the newspaper report how many children are in this institution.

—*Star of India*: "An old and well-known citizen of Bombay, Michael R. de Quadros, Justice of the Peace, and formerly Manager of the Commercial Bank, has been created a Knight and Lord of the order of N. S. de Conceicao de Villa Viçoza by His Majesty the King of Portugal."

Tuesday, March 14.

—*Times of India*: "The Bedouins would appear not to have been so rapacious in their demands on Mr. Hogg as was at first reported. We are now told that they did not leave Mr. Hogg in a state of nudity, having left him an outer garment and the cheroot he was smoking."

—Reuter's Express; Shanghai, Feb. 17: Four of the men condemned to death for their share in the massacre at Tientsin, whose execution was delayed for the examination of the Russian Consul General, are to be executed forthwith.

The Roman Catholic Bishop at Pekin strongly deprecates money consideration in the settlement of the Tientsin difficulty. It is stated that he has refused the acceptance of "blood money" as compensation, and has accepted only conditionally the sums allotted as an equivalent for property destroyed.

Nothing has been seen or heard of the crew or passengers of the wrecked steamer *Don*, off Ocksin Island. The captain of the steamer *Chukiang*, when perceiving the wreck to be full of Chinese, fired grape and canister until they dispersed, then sent a boat on board, and found that a general pillage had been made.

—Muscat, March 3; Official: Khuleeleee died on the 17th Feb., and Khuleelee's son died on the 18th. Chiefs are coming in daily and tendering their allegiance to His Highness Syed Toorkee. The garrisons of the Forts of Mezwah, Semayel, Zukki, Summud, and Mysur have surrendered to His Highness on payment of the arrears of pay due to them. Birkah surrendered after a short siege.

—The death of Krishnarao, Chief of Vishalgurh, in the Kolapoor State, is announced. The heir is a minor.

—A Native firm brought a suit against the B. B. and C. I. Railway to recover Rs. 2,175, the value of three half-chests of opium lost in transit. But it was shown that they gave the value as Rs. 150, when they despatched them, in order to escape the charge for insurance. The decree of the High Court is for defendants, with costs. We wonder the Native firm should be willing to expose the contemptible fraud of which they have been guilty, by bringing such a suit.

—*China Trade Report*: "A meeting of the Hongkong Branch of the British and Foreign Bible Society has taken place. The reports from the various stations in the interior show that the work of distributing the Scriptures has progressed favourably on the whole, though in some places since the Tientsin disturbance opposition has been experienced. Dr. Legge, who spoke at the meeting took an encouraging view of Missionary labours in China, and felt confident that the recent persecutions would tend to increase the number of those who would range themselves under the banner of Christianity."

—The diamond fever was still raging in Southern Africa at the close of the year.

—*Bombay Gazette*: "Sir Richard Temple's budget speech is a pæan of self-glorification; and, from his point of view, it is well-founded. He is the great man, who, unless his example prove contagious, or unless he excels himself, will stand out in the financial history of India as the Minister conspicuous for having raised a revenue which in amount 'transcends the revenue of all previous years,' which, to use his own tautology, 'represents the largest revenue ever raised in India.' Glorious distinction, all the more to be prized because this feat of revenue-raising was accompanied by that crown of successful financial administration —the largest amount of odium and discontent known for very many years!"

—*Pioneer*: "Thirty-seven and a half per cent is the ordinary rate of interest at which money is borrowed by the peasantry of these provinces. How can we expect education, sanitation, or any other *ation* to make progress among a people who are in debt, and are paying interest at the rate of thirty-seven and a half per cent? Thirty-seven and a half per cent means a nation of paupers who must have money and have no security to give for it."

—The *Star of India* has a long and interesting notice of the Rev. A. Williamson's "Journies in N. China, Manchuria, and Mongolia." We give the closing paragraph: "We must cordially commend this book, as being one of the few most faithfully written works we have lately met with. Whether the reader take an interest in strange manners, in commerce, science, or manufactures, these two volumes will delight in every page. Of the most recent and reliable knowledge regarding the wide tracts traversed by the author and of the relations of their inhabitants to western influences, this work presents the best modern manual in existence."

—A correspondent of the *Bengal Christian Herald*, writing from Bombay, says: "In the midst of all this excitement after worldly wealth and worldly fame, there is one feature of higher importance characterizing a portion of the community, small as it may be with regard to number and influence; and, perhaps possessing very little of all the vast wealth of which Bombay can boast. To this little community, I mean the Christian Community, let him turn his attention and he will not be able to leave this city without carrying with him a deep impression of the zeal and earnestness of these humble people, the sincerity of their faith, and their strong mutual love for the sake of Him who has loved and redeemed them all by His precious blood. We were never more deeply impressed with the genuine love for their Lord which draws Christian people together than when we first saw a few of the Meetings held by these Christian brethren in the cool of the evening, after their day's work is done. These Meetings are held in different houses and in different parts of the town; not a single evening passes without there being one or two Meetings held in some parts of the city or other. Yet they are all crowded. It is customary in these Meetings for the mistress of the house to supply her guests with tea, so that they might have a little social conversation either before or after the Meeting; to this all are invited but generally those who are most intimate with the family only join. In some of them after a little singing and reading of the Scriptures there is an address given by a minister or a lay brother, irrespective of his 'caste' or creed, after which he asks any brother to make a few remarks on the subject just dealt by him. In others, instead of there being an address, a portion of the Scriptures fixed at the previous meeting, is read and expounded; in which exercise all that are present may join. Here you will see the soldier and the civilian, the merchant and the mechanic, all join in speaking or hearing of the love of their common Saviour, in whom they are one body and members one of another. Here also the Episcopalian and the Presbyterian, the Independent and the Baptist, the Wesleyan and the Plymouth Brother, all join as believers in the same Lord, and all return refreshed and rejoicing."

—In addressing his constituents at Carlisle on the 25th of January, Sir Wilfrid Lawson said:—"Of course in an address like this I cannot sit down without alluding to the Permissive Bill. Now, here is a privilege to which I object; it is that four, or five, or six, or seven magistrates, as the case may be, should have the power to establish drinking-shops, gin-palaces, public-houses or beershops in any place where they think fit, though the bulk of the inhabitants may wish to get rid of them. I think that unjust. I think the people ought to have the right to oppose such unjust proceedings. (Hear, hear.) That is the whole of the Permissive Bill. Members of Parliament say, 'We are waiting for Mr. Bruce.' I say I cannot afford to wait, when I look at the wretched homes all round us, when I look at the ragged children, starving wives, and whole families living in sin and wretchedness, preparing for the workhouse, or even the gallows. Members may wait for Mr. Bruce, but I cannot wait. I must do what I believe will tend to put an end to the misery and crime of this country. And let me tell you we are getting on very well with this bill. It is very encouraging. In 1864, the first time it was brought into the House, we were beaten by 297 to 40. Well, then, the next time, five years afterwards, just 200 voted against it and 94 for it; and last year we had 115 votes and pairs, and only 146 against us, thus being only beaten by a majority of 31, and we mean to go on till that majority of 31 against us is turned into a very good majority for us."

—A bill has been introduced into the American Congress, granting parties who have sustained any injury through the intoxication of another, the right of recovering damages from those who supplied the drunken man with liquor; the law to have effect in the Territories and in the District of Columbia, Congress not having power to legislate for individual States.

—From the pictures of the Holee given us in the Calcutta papers it is evident that in the matter of the Police Bombay is immensely in advance of Calcutta. The descriptions are simply appalling.

Wednesday, March 15.

—The Steamer *Tilly* has been totally lost at Quilandy, near Calicut; the crew and passengers were saved. Her owner, Mr. Chunder Ramjee, also owned the *General Outram*.

Bombay Gazette; Asseerghur, 13: "A most cold-blooded murder has just been committed near this place. It appears two loafers came up to the Fort on Saturday. They shortly after left, accompanied by two soldiers of the 49th Regiment, to go to the Chandnee Station. It appears they parted company there, the two soldiers returning towards the Fort. After proceeding together for a couple of miles one of the soldiers (Robinson) said to his comrade, 'I shall kill the first native I see.' His comrade remonstrated with him, but, as it will be seen hereafter, to no purpose. They shortly after met a native, who said 'salaam' and went on. Of him Robinson took no notice. Presently they met another man who did not make any salaam. Robinson said to his friend (Pinking), 'Ask the man where he came from,' and went on in an excited state, and then rushed at the native and tried to stab him, but the knife (a clasp one) closed in his hand; he then knocked the man down and *cut his throat*. Pinking says he was so alarmed that he ran away; but Robinson, after pulling the body off the road, ran after Pinking, and said, 'If you say one word, I will do the same to you.' Yesterday evening Pinking could not let the matter rest, so ran to his commanding officer and told all. An escort went out last night, with police, accompanied by Pinking. With the aid of torches they found

the body half-eaten, and the poor old man's head had been severed from the body. On Robinson's kit and knife blood was found. Both men are in custody, and the Assistant Superintendent of Police, who happened to be on the spot, has taken up the case."

—Prizes have been given to the station-masters at Poona, Nagpore and Sheagaum for their station gardens.

—Yokohama, Feb. 21st: Serious disaffection exists in Shinshu province. Troops have been despatched from Yeddo to quell the insurrection. Later accounts states that the measures taken by the Government proved successful.

—*Madras Times:* "'Mabel Grey,' a second *Dame aux Camelias*, on whose shoulders descended the splendid if dishonourable mantle of the once-famous 'Skittles,' is said, in a London letter, to be dying. We suppose England will survive the loss. An outward form of great personal beauty, and within the foulest corruption and vice, is no rare combination in these days. But who would have expected the ministerial *Globe* thus to chant over the death-bed of the Queen of the London *demi-monde?* 'Let us forget her history as it is known to us, and only remember that she is young, and beautiful, and kind.' If the fathers who have been reduced to beggary, and the mothers whose grey hairs have been brought down with sorrow to the grave through the misconduct of sons lured to destruction by the wiles of this 'kind' Aspasia could speak, they would sing another kind of *requiem*. The world grows older but gets no better. Paris, wherein this particular vice was carried to the highest conceivable pitch of excess, has been taught a bitter lesson, and many a sore pinch of hunger must be felt ere her *cocottes* can flaunt their satins, their silks, and their diamonds in the Bois de Boulogne as of yore. Let London see to it that no similar chiding is in store for her."

—*Star of India:* "We learn by telegram that the sensational Post Office case terminated yesterday afternoon at the Rajkote Session Court, and that the accused, Mr. Framjee Sorabjee, was acquitted."

Thursday, March 16.

—*Sindian*, March 11: "Three privates of H. M.'s 66th Regiment, named Harrington, Harvey, and Walker, returning from Muggur Peer on the afternoon of the 9th instant, as they passed along the Garden Road, near the Soldiers' Bazaar, saw some lambs grazing. The men got down from the gharry in which they were being driven, seized two of the lambs, put them into the gharry and drove off. The shepherd to whom they belonged, ran after the carriage as far as the Commissariat slaughter-yard, and raised an alarm that the *ghoralogue* had forcibly caried off his lambs. On hearing this, one Meah Wusseo ran after the conveyance, followed by Alloo, Lim, Moosa, Jarra and Meeto. When Meah Wusseo came alongside the gharry and asked the soldiers for the lambs, they resisted, and alighting struck the man, and one of them, it is said, subsequently stabbed him with a chisel between the ribs on his right side, injuring the liver and lungs. The poor man fell, and Allo immediately shouted to the others, who were following, that one of the soldiers had murdered Meah. Alloo was then attacked and struck on the forehead with the chisel, which, glancing off, inflicted a wound on the ear. The soldiers then got into the gharry and drove off, followed by a number of natives shouting "Murder." The police hearing the cry, pursued the gharry, which, on reaching the Suddur Bazaar was driven straight to its owner's stable. The natives, however, who were in pursuit, came up to the spot and again demanded their lambs, when the soldiers, aided by the gharry-wallahs, assaulted two of the men. At this time it was not known that Meah Wusseo had died from the wounds inflicted on him, but as soon as his death was reported, the Fouzdar sent intimation of the same to the Serjeant Major, who, finding the men absent from barracks, sent pickets out after them, one of which arrested the three soldiers in the Depôt Lines at 9 o'clock the some night. The men are now prisoners in the Quarter-guard of the Regiment. The verdict returned at the Inquest was, that death was occasioned by the wounds inflicted on deceased by the soldiers."

—*Times of India:* "Khuleelee, on the defeat and death of his chief, Azan-bin-Ghes, held for a time one of the forts of Muscat against Syed Toorkee. Soon, however, he surrendered, safe conduct being provided for him on board ship, and protection assured by the British Consul. Khuleelee, however could not keep quiet; he opened intrigues against Syed Toorkee with Ibrahim-bin-Ghes, was discovered in these intrigues, arrested, thrown into the Merani fort, and—died of diarrhœa, next night. The same sort of illness carried off his son the following night. These things known, the majority of people will have no great difficulty in picturing to themselves Khuleelee's end."

—The pointsman whose negligence caused the collision at Boree Bunder has been sentenced to six months' imprisonment.

—*Bombay Gazette:* "On the 13th of March 1871, in the good city of Westminster, a number of wise and sensible gentlemen, pursuant to instructions from the Governments they represented, deliberately laid the foundations for a new war. They were under the impression that the document they signed was a treaty of peace, and that they were providing for an amicable future. To establish peace they gifted one nation represented at the green table with the means of waging an offensive war—the only means he lacked, and has lacked for some time. They permitted Russia to have a war marine and maritime arsenals in the Black Sea; thereby restoring those waters to their ancient condition of a cockpit, in which Turk and Russ, with such aids as they can get, or without them, may indulge in the luxuries of battle. This must be gratifying intelligence to all the friends of progress and believers in progress."

—Same: "Thirteen establishments were visited in Dublin, and samples of confectionery purchased from each to a total amount of 123 samples. Only three establishments supplied unadulterated confections. The yellow colour in thirty-seven cases out of forty was due to *chromate of lead*, and the cheaper articles contained the largest quantity."

—Dr. John Lumsdaine has been appointed Sanitary Commissioner for the Presidency of Bombay *vice* Colonel Bell, R.E., resigned. Colonel Bell, we believe, will perform, at the Mint, the duties of Colonel Ballard, C.B., who is about to leave India on furlough.

Friday, March 17.

—Deaths last week, 369.

—*Madras Mail:* "The Madras Railway intend opening their line to Raichore on Wednesday the 15th instant. From Raichore to the banks of the Kistna river, to which the G. I. P. line is open, is only 12 miles."

—*Times of India:* "We learn by a telegram that at 1 o'clock yesterday morning an earthquake shock was felt at Broach."

—The Rev. T. Evans, missionary at Allahabad, called the attention of the Lieut. Governor N. W. P. to the fact that women were being kidnapped there, to be sent abroad as coolies. Mr. Evans states the result: "Though Sir William Muir was far away in camp, and no doubt full of many important duties connected with the districts through which he travelled, yet he did not allow a single moment to be lost, but sent off express instructions to have the case promptly sifted, and, if found guilty, to have the criminals punished. My letter to His Honor was posted (for camp) at Allahabad on one Saturday night, and on the *following* Saturday, not only had full inquiries been made, and satisfactory evidence obtained, but the criminals have been convicted and condemned to a just punishment."

Miscellany.

—*Evangelical Christendom;* Rome: "I had the pleasure of hearing Gavazzi begin his labours here by an excellent Gospel sermon on 'I am not ashamed of the Gospel of Christ.' He and Lagomarsino, Free Church evangelist, preach alternately every evening in a large room in Via Seminario. Messrs. Wall and Colt and Giannini are also much encouraged in their work."

—*Evangelical Christendom* mentions that the Hon. and Rev. E. V. Bligh, Chairman of the Church Reform Society, has delivered a lecture at Brighton, on the roots of Ritualism left in the Church of England at the Reformation. "The taproot of this evil life Mr. Bligh traces to the formula of ordination retained in the Prayer Book from the Popish offices. The apparent transmission to the ordained priest of a power to forgive sins keeps up the figment of apostolical succession and mysterious sacerdotal power. From this root spring the obnoxious forms of absolution, the idea of baptismal regeneration, and, perhaps more emphatically, the doctrine of a real presence in the sacramental elements after priestly consecration."

—*Christian Work* for February: The *Church Missionary Record* gives statistics of the Church Missionary Society in 1830 and 1870 respectively:—"The total income of the Society then amounted to £30,062: now it is £150,000. Its communicants then numbered 318, now they are 21,705 (including the congregations transferred in 1862 to the native church in West Africa). The number of European Missionaries was then 64, now it is 203. There was not then one ordained native clergyman, now there are 109." The *Church Missionary Intelligencer*, in an article on France and Germany, thus refers to the missionaries supplied to the same Society by the latter country:—"Wurtemburg, leading the way, sent forth her choice men—Melchior Renner, John Andrew Jetter, Theodore Müller of the Niger expedition, C. F. Schlienz, after sixteen years' service appointed Principal of the St. Cuischona Institution, Basle; John James Weitbrecht; John James Müller, Rhenius' colleague; John Haeberlin, transferred to the British and Foreign Bible Society; George Adam Kissling of West Africa; C. T. Hoernle of Meerut; the Kishnagurh Missionaries, Krauss and Lipp; Charles Gottlieb Pfander, the great Mohammedan controversialist; John Christian Müller, who died at Abeokuta; C. T. Frey, who died at Freetown; Charles Andrew Gollmer, after a long service in the Yoruba country, still living and labouring in England; C. F. Ehemann, who died at Sierra Leone; Frederick Schurr, still labouring at Kishnagurh; Charles Bomwetsch, still labouring at Calcutta; John Rebmann, still labouring in East Africa; John Fuchs, still labouring in North India; Sigismund Wilhelm Kölle, still labouring at Constantinople; James Erhardt, still labouring in North India; David Hinderer of Ibadan; J. G. Beuttler of Travancore; Pfefferle of Rabbai Mpia, where he died; Gerst, who died at Badagry; Kefer, who died at Ibadan; J. Andrew Maser, still living and labouring at Lagos; Ernest Trumpp the linguist; C. F. Schwarz of Western India. But these must suffice, for we have left the dead and have got amongst the living. These are all Wurtemburg men; and if to these we add the missionaries who joined us from other parts of Germany—Hanover, Prussia, Saxony, Rhenish Prussia, Bavaria, Baden, Pomerania, Hesse Bremen, Westphalia, Hesse Darmstadt, Prussian Silesia—why assuredly there has been an United Germany on our side. Up to March 1, 1862, there went forth on missionary service, in connection with the Church Missionary Society, 562 men of various countries and races: of these no less than 121 were German missionaries."

—Mr. George Lawrence writes from Barcelona:—Not long after one of the visits of Mr. L.'s Bible-coach (Mr. L. works in connection with the Bible Society of Scotland), the following paragraph appeared in the *Independentia*, the paper having the largest circulation in the province of Catalonia:—"In San Fines de Vilasar was held some days ago a religious ceremony, which reminds us of the good times of the Inquisition. We learn that, after a sermon against religious sects, the priests, headed by the preacher of Badalona (another village), went into the village, each with a lighted candle, and, after some ceremonies, set fire to various heretical books, amongst which figured some Bibles without notes, with a picture of Jesus Christ in the title-page. After this ceremony, in which all took part, the preacher directed a tremendous philippic against the heretics. It is very desirable that these good priests would show a little more tolerance. It is highly ridiculous to revive in the nineteenth century the *auto da fé*. By destroying books, public curiosity is raised, and it is not improbable that a result may be obtained the contrary of what has been desired. More logical would it be to preach, and preaching to convince, than to kindle bonfires, which may burn those who have lighted them. The whole village was much offended at the strange proceeding here described. An invitation was at once sent, and a subscription commenced, to pay for another visit of our colporteurs. I sent them accordingly, and they bore good testimony, effecting a good sale." [A further earnest request was made to them that yet another visit might be paid, and that they would bring with them some one able to speak Catalan, so that "the women might understand." Mr. Lawrence this time went himself, accompanied by a fellow-labourer, Mr. Espinosa, who can speak Catalan, and two colporteurs. The visit is thus described by Mr. L.]: "As we approached the village a commission came out to meet us, and passing down the narrow ancient street we could hear the words, 'They are come.' Our coach was put up, and our tent pitched in the public square just where the

Digitized by Maharashtra State Archives
Government of Maharashtra
on 28 February, 2020

books were burnt. Being market-day, we effected a brisk sale. When the stands were cleared, which in this part is generally done by 10 A.M., we announced a preaching. There we were, just under the walls of the old church, whose bells were rung in order, if possible, to draw our voices; but as we opened service with one of our spiritual songs, accompanied by Gracias guitar, the soft music gathered the people closer to us. Then Mr. Espinosa discoursed in such a way that the people were all attention; and I thank God for the saving truth he was able to set forth. The Lord heard prayer for him. Then I read the words, 'Blessed is he that readeth, and they who hear the words of this prophecy,' &c., and 'Whosoever shall add to the sayings,' &c. There was much solemn attention as I set before them the value of the revealed word of God, and the obligation to search and see whether these things were so. We announced another service for the afternoon, and then many more were present, our friend Espinosa getting bolder in the Word. While he was speaking, I saw the people looking up at the belfry tower; the rector had appeared among the bells, eye-glass in hand. The people set up a loud laugh, and then we saw the black form hurrying down like a bird that has been shot. I never shall forget the sight. The whole of the day, and at night also, we were conversing with groups of men, and in all my experience I never saw such a thirst for the truth. *The main feature in almost every question was as to how a sinner can be saved*, and the difference between Rome's answer and God's answer. The people of the village are weavers; the man who is at the head of the village has possessed a Bible for twenty years, and had been almost martyred for his faith. Now he is among them as one greatly loved."

—The *Independent* (English): "The Rev. N. Woodard was not long since appointed Canon of Manchester, and the *Guardian* congratulated the Church upon the fact; for, it said, he will now enter on a field of action which will afford him fresh scope for establishing middle-class schools, 'with proportionate gain for the mental and moral training of the rising generation in that crowded and restless region.' Mr. Woodard is regarded in the Church as the very type of school organizers, and, can his plans only be carried out, it is expected that 'the middle-classes will be brought back into the Church.' He has already established schools in several districts of England; and the methods which make them so esteemed by the High Church party should be well understood. The 'English Primer,' which is employed in them affords some information on these matters. The first part is devoted to religious instruction, and the similarity of portions of it to the Catechism of Christian Doctrine approved by the late Cardinal Wiseman is remarkable. It sets down in brief as among 'the chief commandments of the church,' fasting and festival observance, confession, absolution, penance and the real presence; while the masters are instructed to use these and other 'facts' of the 'Primer' as points from which to open out more copious instruction by word of mouth. The 'Primer' further enumerates the seven deadly sins, the seven corporal and the seven spiritual works of mercy, the seven gifts of the Spirit, the three theological and four cardinal virtues in almost the very words of Dr. Wiseman's Catechism. The definition of canonical days and hours is in agreement with that given in Romish books; the orders of archangels, angels, evangelists, and doctors, are minutely given, with their symbols; and a church is said to be divided into a nave, where the laity worship, and a chancel, where the mysteries of the Holy Communion are celebrated at the altar. In a word, the schools which are most approved by the heads of the Anglican Church, and are being diligently multiplied with the express purpose of influencing the middle classes, carefully instruct their pupils in rank superstition and gross error, destructive of spiritual religion, and true Christianity."

TELEGRAPHIC NEWS.

London, March 9th: The *Morning Post* of to-day publishes a secret treaty between Russia and Prussia concluded at the commencement of the war, and consisting of the following three articles:—1st. If French successes should threaten Poland, Russia would interfere.—2nd. In case Austria should make an armed demonstration against Prussia, Russia would make a demonstration on the Austrian frontier.—3rd. Should the European Powers assist France, Russia would assist Prussia.—Rothschilds have issued a Russian loan of twelve millions.

Paris, March 10th: The *Official Journal* declares that the Government undertake to constitute France into a Republic, and appeals to the people to maintain order and obey the laws. Order and obedience are the sole resource of France, and the means of maintaining her credit, which will suffer by disorder.

London, 11th: A bill to effect a settlement of the affairs of the Albert Life Assurance Company by arbitration was introduced into the House of Lords last night, and read a second time.—In the House of Commons, Viscount Enfield, replying to a question, explained that the envoys of Prince Kassai had been detained at Suez, because they expected treatment as royal guests, and the Indian Government had not funds available to defray the expenses of their journey. The Treasury had considered it unfair to charge the British tax-payers. Messrs. Eastwick and Goldney and Lord John Manners deplored the mistaken policy that had been adopted, which had caused a breach of hospitality.—Sir J. Elphinstone called attention to the imperfect harbour accommodation in India. Mr. Grant Duff in reply gave a detailed explanation of the capabilities of the coast, stating that unfortunately the best sites in Western India were not in British territory. He admitted the marine serveys in India were in an unsatisfactory condition. A despatch had been sent to India urging the pressing necessity of the question, and it was hoped that the Indian Government would communicate its views promptly.—Affairs in Paris are of a more conciliatory character.—The *Times* states that the National Guards are delivering up their arms.

12th: M. Henri Rochefort is dead.—It is reported that General Trochu is insane.—40,000 men of the Army of the Loire have entered Paris, forming a new garrison.—Great disturbances have taken place at Zurich, arising from the German peace celebration. The German flag was torn down, and the troops fired on the mob, among whom were several French officers. Further disturbances are expected.

13th: The Conference meets to-day. Until a late hour yesterday, the Duc de Broglie had not received instructions to assist at the Conference.—General Vinoy has suspended the Red Republican journals of Paris until the state of siege has been raised.—The insurrectionary movements in Paris have subsided.

14th: The Conference terminated yesterday. The Powers, including France, have signed a treaty, abrogating the neutralization of the Black Sea.—Sir Henry Bulwer and Sir William Mansfield have been raised to the Peerage.—The Treaty signed yesterday abrogates the clauses of the Treaty of 1856, which neutralized the Black Sea. It permits the Porte to allow the passage of ships of war through the Dardanelles in the time of peace, and provides for the prolongation of the Danube Commission for twelve years. A protocol was signed, by which no power can liberate itself from the engagements of the Treaty without the consent of the other powers.

PASSENGERS SAILED.

Per P. and O. S. S. *Mooltan*, March 11:

For Southampton.—Mrs. Brown and 3 children; Lieut. Col. and Mrs. F. Dawson; Mrs. Wodehouse, 2 children and ayah; Mrs. Macnabb, 2 children and ayah; Captain and Mrs. G. B. Stainforth, 3 children and ayah; Mr. and Mrs. A. Bosanquet, child, and European female servant; Mr. and Mrs. A. Sells, child and ayah; Mrs. W. Williams; Major General E. A. Camberlege; Lieut. Col. and Mrs. W. M. Bowen and child; Dr. Malcolm Mackenzie; Captain and Mrs. Prendergast and 4 children; Corporal Jackson; Mrs. Dalziel; Mrs. Mears and child; Mr. J. A. Yates; Mr. F. M. Weedow; Mr. Speedy; Captain Clarke; Mr. D. Bennie; Mr. Charles Appleford; Mr. Kennedy and European manservant; Mr. and Mrs. J. Murray; and Mr. Mathews.

For Brindisi.—Sir W. and Lady Grey, child and European maidservant; Captain H. Lockwood; Mr. and Mrs. E. B. Harrison, infant and ayah; Mr. T. D. Mackenzie; Mr. P. Nicholl; Mrs. and Miss Barr; Lieut. Col. G. B. Fisher; Mr. Andrew Yule; Mr. B. L. Young; Lieut. Bartholomew; Mr. W. O. Coleman; Mr. and Mrs. Preston and child; Captain Bell; Mr. Hughes; Lieut. Col. Gardiner; Lieut. Seton.

For Suez.—Mr. J. M. Reid; Mr. Skinner; Mr. Stewart; Mr. Harold Littledale; Mr. Mosely; Mr. J. Hunter.

For Aden.—Mr. and Mrs. J. Cogan, child and servant; Major Beville and 4 Native servants.

For Malta.—Major and Mrs. Pulleine and child.

DOMESTIC OCCURRENCES.

MARRIAGE.

SHARPLES—DEANE-FREEMAN—Mar. 14th, at the Cathedral, Bombay, by special license, and by the Rev. Archdeacon Leigh-Lye, J. Sharples, Captain 39th Regiment, to Elmina L., youngest daughter of the late Rev. Richard Deane-Freeman, Clifton, Fermoy, Cork, Ireland.

DEATHS.

COPLAND—Feb. 19th, the Rev. Mathew Johnstone Copland, Minister of the Presbyterian Church, Singapore.

TRACY—March 9th, at Byculla, Harriette Jessie Tracy, youngest daughter of the late William Tracy, Executive Engineer Bombay Drainage Works, aged 7 years and 3 months.

McEVOY—March 13th, at Poona, Katherine Rose, aged 13 years and 10 months, the only surviving daughter of Mrs. M. A. McEvoy, widow of the late Conductor McEvoy, of the Bombay Ordnance Department.

Advertisements.

BOMBAY SCOTTISH EDUCATION SOCIETY.

COMMITTEE.

JOHN CONNON, Esq., *Chairman.*

CHARLES MACDONALD, Esq., *Deputy Chairman.*

JAMES ARNOTT, Esq., M.D.	W. F. HUNTER, Esq.
THOMAS BLANEY, Esq.	HAMILTON MAXWELL, Esq.
REV. D. C. BOYD.	W. NICOL, Esq.
J. W. BROWN, Esq.	REV. J. PATON.
HENRY CONDER, Esq.	A. F. SHEPHERD, Esq.
LIEUT. COL. DAVIDSON, R.E.	N. SPENCER, Senior, Esq.
H. D. DODS, Esq.	G. RAMSAY WILSON, Esq.
W. G. HALL, Esq.	JAMES WINDRAM, Esq.
JOHN MACFARLANE, Esq.	A. WRIGHT, Esq., M.D.

BYCULLA SCHOOL—OLD ADELPHI HOTEL.

Master,—MR. MCDONALD, } with three Assistants.
Mistress,—MRS. MCDONALD, }

Music Master,—HERR SCHMUCK.

FORT SCHOOL—8, HORNBY ROW.

Master,—MR. LUMSDEN, } with two Assistants.
Mistress,—MRS. LUMSDEN, }

Music Master,—HERR SCHMUCK.

It is the object of this Society to provide for Pupils of both sexes a systematic and extended course of instruction in all the branches usually taught in first-class Educational Establishments.

The Fort School has been recognised by the Director of Public Instruction as a High School, teaching up to the Standard prescribed for Matriculation at the University.

The Course of Instruction comprises:—

Holy Scripture, English Grammar and Composition, Writing and Arithmetic, History, Geography, Political and Physical, Map-drawing, Algebra and Euclid, Latin, Marathi,

Music, Vocal and Instrumental.

Plain and Fancy Needle-work.

FEES:—First and Second Classes...Rs. 5 per Month.
Third Class..... „ 7½ „
Fourth and Fifth Classes .. „ 10 „

Four members of a family are charged as three.

Fee for Instrumental Music .....Rs. 10.

BOARDERS.

The greatly increased accommodation, secured by the removal of the Teachers' residence to Byculla, has enabled Mr. and Mrs. McDonald to make ample provision for the reception of Boarders.

D. C. BOYD, } *Honorary Secretaries.*
J. PATON, }

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.
Psalms and Hymns for Divine Worship, adopted by the Presbyterian Church in England, and used at the Free Church, Esplanade, Bombay	0	9
Ditto „ „ 14 annas and	1	6
Ditto Crown 8vo.	2	0
Ditto with Music	2	0
The Hymns of the above collection	0	5
Sunday at Home, bound vol., for 1870	3	8
Ditto for previous years, each	3	8
Leisure Hour, bound vol., for 1870	3	8
Ditto for previous years	3	8
Child's Companion, bound vols., for 1869 and 1870	0	14
Tract Magazine, bound vol., for 1870	0	14
Sunday Magazine „	5	8
Christian Treasury „	4	8
Golden Hours „	4	8
Good Words „	4	8
Good Words for the Young „	4	4
Kind Words „	1	12
Biblical Treasury „	0	17
Sunshine „	0	14
Infants' Magazine „	0	14
Children's Friend, 1867-70, each	0	14
British Workman, 1865-70, each	0	14
Band of Hope Review, 1865-70, each	0	9
Common Prayer	1	12
The following periodicals for the current year may be had:—		
Sunday at Home, per annum	3	4
Leisure Hour „ „	3	4
True Catholic „ „	0	10
British Messenger „ „	0	12
Good Words „ „	4	0

DEPOSITORY—VERGE OF THE ESPLANADE.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.